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American Baptist Board of Foreign Missions.

Burmah.

JOURNAL OF MR. KINCAID.

(Continued from p. 271.)

*Unusual readiness to hear the gospel—
Common origin of Kakhyens and Karens—Return from Mógauing.*

Feb. 19, 1837. Spent nearly two hours of the morning at the governor's house. He is, certainly, a very kind man, and his conduct towards us is evidence. All present were attentive, and some of them, I believe, will not forget what they have heard, through life. Between forty and fifty persons were present.—During the day, more than 100 called at my boat for tracts. In the afternoon, the governor's lady and her sister sent word they were intending to call on me, and soon they came with a train of twenty-five or thirty followers, mostly girls. I was in a zayat, on the bank of the river, and had a good many Shyans around me reading tracts, but they drew back when the ladies came. They brought me forty eggs and a variety of eatables, for my journey, and urged me to tell if I knew of anything that would be serviceable. They were very anxious for a testament each, and as I had five left, I could gratify them. To the testaments I added three tracts each. They are not more than twenty or twenty-five years old, can read well, and are intelligent. They asked many questions about what I had read and preached, and appeared greatly interested in the subject. It seemed to me as though God had prepared their hearts to receive the gospel. Rarely in my life, except once among the Karens, have I seen such readiness to receive the word of God. At candle-lighting, called again at the governor's,

as I had promised. Read and explained as before, and all were attentive.

20. Spent till eight o'clock in visiting different parts of the town. Had a long conversation with some Kakhyens, a Shyan acting as interpreter. There is something vastly interesting and affecting in the character and condition of this people. I am fully convinced they are of the same race with the Karens. Their language may be different, but their traditions, their songs, their dress, their habits, and their vices all point to one origin. Made my last visit among the Chinese, and drank a cup of tea. They are a plodding, industrious people, but, in their persons, are as dirty as Talings and Karens. They are a singular race, unlike to any other on the globe. In every place where they are, the same in appearance, in dress, in habit, in every movement—they are stereotyped. Called on the governor and his family. Wrote hasty letters to Messrs. Brown and Cutter, and to Dr. Bayfield, who is now on the frontiers of A'sám. I had anticipated going through to Sadiyá, but as it is only a vast wilderness of scattered tribes of Kakhyens, there is no object of sufficient importance to be gained, to warrant the undertaking. Much of the way, there is not even an obscure path; the traveller is obliged to feel his way along the bed of mountain streams, climbing over rocks and tremendous precipices. The governor promised to forward my letters without delay. I now bade them adieu, but not till I had repeated many things I had told them before, of that God who made us, and of that futurity to which we were all hastening. They listened earnestly, and the eyes of some were filled with tears. These dark, self-satisfied heathens have heard the gospel of Christ,

and the more they have heard, the more they have flocked around me, and now some of them weep as I take my leave. It is strange to see a heathen weep. They have loaded me with favors, and a dozen or more followed me to the boat, bringing me various little presents, mostly eatables.

We went down the stream rapidly, and for several miles I had a picturesque view of the mountains to the north and east, spotted in every direction, with long sloping fields sweeping down their steep sides. And then the houses of these mountain races are so singular! A solitary house, containing sixty or one hundred souls, sitting upon the very summit of the mountain, and nearly every peak, as far as the eye can reach, crowned with such a dwelling.

At evening reached Tapan, the village where I staid on the 16th; and preached in the same zayat to about forty persons. The head-man and all the people treated me with the utmost kindness.

Mr. Kincaid continued to descend the river with rapidity, making a very short stay in several towns and large villages, till the 27th of Feb., when, having arrived in the neighborhood of Sabanago, he fell into the hands of robbers. (See pp. 69, 70.) He reached Ava, after much peril and suffering, March 11. On reviewing the occurrences of his late tour, Mr. K. makes the following

Reflections on the state and prospects of the Burman mission.

The prospect of enlightening and saving the people of this empire, has greatly increased in my own mind, during my tour north. Not that I ever doubted its ultimate accomplishment, but obstacles appear less formidable, and ways of gaining access to the people less difficult. I may be too sanguine, "too much inclined to look on the bright side;" but after four years' acquaintance with the government of Ava, and after travelling the whole length of the empire, visiting almost every town, and city, and village, on the Irawadi, from the Martaban gulf to the Himalaya mountains, and forming an acquaintance with many of the provincial authorities, and learning with some degree of exactness, the extent, habits, and character of the various tribes of Burmah, it will be allowed that I have had at least an opportunity of forming some idea of what can be done. Eight years ago, no one would

have supposed it possible that a missionary could go to Ava, and for four years preach the gospel publicly, and baptize believers, and form them into a Christian church; that, as a teacher of religion, he would be received kindly into the houses of princes and noblemen; and that he would be allowed to travel about in the neighboring towns and villages, giving books, and preaching to the people. All this has been done, in the most frank and open manner. Twenty have been baptized, and formed into a church. On the Lord's-day, they meet, and sing, and pray, and hear the gospel preached. Add to this, a great multitude have heard of God, and of the Mediator, and have read more or less of the Holy Scriptures. This, too, has been done in weakness, and with very insufficient means. Now, the field is better known—the prejudices, vices and habits of the people are better known. When all these facts are duly considered, there is much to inspire confidence in the use of those means which God has appointed for the conversion of the world. Obstacles there are, and will be as long as sin and idolatry exist, but they are not insurmountable, when encountered in the name and strength of Him who came to destroy the works of the devil.

To the preceding journal Mr. K. has appended some remarks concerning the two principal nations, Shyans and Kakhyens, among whom his tour to the north lay the last 250 miles—nations "as dissimilar as any two classes of people can well be, and both, again, altogether unlike the Burmans." The attentive reader may have recognized, in the latter of these, the Singphos, of the A'sam mission. They have sometimes been erroneously classed with Shyans. (See, also, pp. 185, seq., last vol., and p. 295, vol. 16.) Mr. Bronson, it will be recollected, is designated to labor among the Singphos.

Shyan Principalities: their extent, population, and language.

The Shyans call themselves Thai (Tai), and the Burmans and Talings, Mwoon; the Karens they call Kakhyens; the Chinese they call Ta-roke. The Shyan population is great, but I have no means of ascertaining the amount with any degree of exactness. I have taken great pains to arrive at something more than conjecture—the result I will here give. There are three principalities that pay a nominal

allegiance to the king of Siam, and five to the emperor of China; two are independent, and nine are tributary to the king of Ava. Besides these, there are five Shyan provinces, governed by officers appointed by the court of Ava; they are Mo-nheim, Bamau, Mógicaung, and two others on the Khyen-dwen river, between Mógicaung on the north-east, and the little kingdom of Kathay on the west. Here are nineteen principalities and five provinces, extending from the great Cambodia river on the east, to within 150 miles of Ava on the west, and thence along the borders of China north as far as Mógicaung, and extending to within 100 miles of Ava north; then, taking a sweep round to the west of Ava, their population extends along down the Khyen-dwen river to the borders of Kathay, and, formerly, to the foot of the Arracan mountains. I have endeavored to ascertain the population of each principality, and each province; and, after comparing the statements of Shyan princes, Shyan merchants, Burman officers and Burman merchants, together with the judicious information of Col. Burney, who has resided eight years in Ava, I have come to the conclusion that there are about eight millions of Shyans. All these people speak the same language, and have the same written character, with the exception of two principalities, the Paloung and the Yien; and these are not radically different. The Paloungs and Yiens read Shyan, and I believe the greater part of them speak it. Thus we have eight millions who read and speak one language. Their language is monosyllabic, and partakes largely of nasal sounds. Their alphabet is an improvement on the Burman, as it adopts only the useful consonants. They have twelve vowels, which are rarely ever used; certain points or marks are attached to the consonants, to make the vowel sounds. Their alphabet, in form, hardly varies from the Burman.

Kakhyens; their localities, number and names—Preparation for the Gospel.

I have noticed, in my journal, only a few of the interviews I have had with this people, and only a small part of the information I gained relative to their numbers, their manners, and their political relations. The result of all my inquiries is, that Kakhyen is only another name for the Karens. All these mountain tribes, through the whole extent of the Shyan country,

and still north into Thibet, are called Kakhyens, except in the Hukong valley, between Mógicaung and A'sám, where they are called Thing-bau Kakhyen. The whole mountain country between Mógicaung and Kathay is inhabited by the same people. Around the Martaban gulf, from Mergui to Bassein, and thence inland as far as the Burman population has ever extended, the mountain tribes are called Karens. Between Rangoon and Toung Oo, and between Toung Oo and Ava, they are very numerous, as also between Toung Oo and Monay, a Shyan city about 250 miles east of Ava. There are some tribes scattered along between Burmah and the Shyan states, called Karen-nee, and these extend as far east as Zimmay (Zenmé.) These are less civilized than those who live in the vicinity of Burman towns. Some have erroneously considered them as belonging to the Shyan family. Their language and every thing else pertaining to them is Karen. *Karen-nee* signifies *red Karen*, and they are so called because their clothes are mostly of a brownish red color.

In addition to this, the south-east part of Thibet is inhabited by Kakhyens; at least, I have reason to believe so, as the Shyans who live in the most northern part of Burmah and adjoining Thibet, call the country "the Kakhyen country." It will be seen, then, that these mountain tribes are scattered over a vast extent of country, and their population I make to be about five millions. It will require too much space to mention the particulars by which I arrive at this conclusion. At another time, if necessary, this can be done.

The Kakhyens, Thing-bau Kakhyens, Karens, and Karen-nees, are only so many different names of the same people. Scattered as they are amidst idolaters, they have remained a distinct people. From age to age, they have resisted idolatry, and all its imposing forms. In oral songs they have kept alive the remembrance of ancient prosperity, and inspired hopes of some unintelligible happiness hereafter. It is an interesting fact, that they have some idea of a Supreme Being, and have a tradition that the book of God will be given to them. Perhaps this is the reason they have been kept from the deadening influence of idolatry. They appear to be prepared for the reception of that gospel which brings life and immortality to light. All that I know of their traditions, and all that

I have seen of their habits, go to convince me that their conversion will be rapid, according as they can be brought into contact with the word of God. The press which the Board has placed in Tavoy, is exclusively devoted to the good of this race; two or three more will probably be needed before long. That will be a blessed day, when the north, and east, and west of Ava, and the whole frontier of Burmah bordering upon China, where this interesting people chiefly abound, shall be visited with the same instrumentality which is now in operation in the Provinces. If we are faithful to our trust, these five millions will get their books through the medium of the Christian press, and consequently will never be idolaters. Now, they are enveloped in darkness, like a benighted traveller in some lonely desert. Their readiness to hear of the "Eternal God," and listen to his word, admonishes us to hasten to their assistance; that their mountains and their hills may rejoice; that they may sing, "How beautiful are the feet of him that bringeth good tidings, that publisheth peace."

I may never be permitted to travel so far among Shyans and Kakhyens again; but I can never cease to feel thankful, that I have seen them, and have learned something of their numbers and character, and to several thousands have had the privilege of proclaiming the words of eternal life. Should a kind Providence so direct, I hope to see them again and again, and to see a light kindled up among them as far north as Bamau.

P. S. Having been assured by the Shyans on the Irawadi, seventy miles above Bamau, that Thibet adjoining Burmah was the Kakhyen country, and having fully satisfied myself that Kakhyen was only another name for the Karens, it has just occurred to me, that perhaps in Malte Brun's account of Thibet, I might find something about the mountain tribes there. To my surprise, I find a quotation from Marco Polo on this very subject. He travelled through these countries in the 13th century. He says, "Thus the country of Coridi is the south-east point of Thibet, and perhaps the country of the nation of the Kuriains (Karens,) which is spread over Ava." I have quoted this, because it corroborates the testimony of the Shyans.

I wish also to remark, that the tribes between Mogaung and Upper A'sam are called by the English, Singphos,

though in my journal I have followed the Burmans and Shyans, who call them Thing-bau, and sometimes Thing-bau Kakhyens, because they are really Kakhyens.

LETTER OF MR. JUDSON, DATED MAULMEIN, DEC. 21, 1837.

*Semi-annual Report of Maulmein Stations
—Baptisms in 1837.*

We have received seven by baptism since June, making fifteen through the year; but, in the mean time, have been obliged to exclude three from communion, and some of them will probably become excluded from the church. A few also have removed to Tavoy, and some have died; so that the present number of native communicants is only one hundred and fifteen.

My principal work in the study, beside correcting a part of the Old Testament, has been "A Digest of Scripture, consisting of extracts from the Old and New Testaments, partly taken from Brown's Selection, Boardman's Digest, and other similar works." Upon this I have spent nearly four months, intending, according to the best of my ability, to make it an elaborate work, containing the most important passages of scripture, arranged under successive heads, beginning with "The Scripture of Truth," and ending with "The Retributions of Eternity." I trust this work will be as valuable as "The Life of Christ," and perhaps more useful, as a book of reference.

The Life of Christ, in Peguan, Mrs. J. has nearly carried through the press. 1st edition, 5000 copies. It would have been done by the end of the year, had not both the Peguan compositors been taken ill.

Br. and sister Hancock have removed to Mergui. They had both become so well versed in the language, that it seemed desirable to them, and to us all, that they should commence operations in a new place, where they might have full scope for their exertions. We exceedingly regretted to part with them; but we did not come out to this country to enjoy one another's company. Br. Osgood in the printing-office, br. Howard in the school department, and br. Ingalls in the English chapel and beginning to preach in Burmese, are at present, with myself, the only resident members of the Maulmein station. We have six assistant preachers, viz., Ko Shway-bay, Ko Shway, Moug Shway-

moung, Moung Shway-hmong, Moung Shway-goon, and Moung Ouk-moo. Some other assistants are employed in revising our publications, copying for the press, and reading proof-sheets in Burman and Peguan.

Br. Vinton, who may be said to belong to this station, though here occasionally only, is employed among the northern Karens, his residence being New Chummerah,* as much perhaps as any place; Miss Macomber resides chiefly among the Pgwō Karens, at the foot of the Zwai-ga-ben mountain; and br. Haswell, beginning to preach in Peguan, has his house at Amherst.

Table of persons baptized in the Maulmein mission.

	Previous to 1837.	During 1837.	Total.
Burmese and Peguans, }	113	15	128
Karens, }	147	42	189
Pgwō Karens, —	—	15	15
Foreigners, }	197	19	216
Total,	457	91	548

Karens.

JOURNAL OF MR. ABBOTT.

Mr. Abbott's return to Rangoon was mentioned in our number for September; also the remarkable additions to the church by baptism, at Maubec. The following interesting details are extracted from his journal, beginning

Nov. 8, 1837. Sent Karens into the jungle to call the young men who have been employed as assistants, to inquire concerning the native Christians.

10. Three men called to-day, from Pantanau, a village on the Irawadi, four days from Rangoon. One of the number has worshipped God three years, another several months, and the other is an inquirer.

11. The three who called yesterday, came again to-day, bringing others with them, wild from the jungle, who had never before heard the gospel. These appeared very stupid and indifferent to the subject. At evening the young men came in from the jungle, for whom I had sent. Their account is distressing. The enemies of the gospel have taken a more decided stand against its friends than ever.

* Sometimes called Ku Chet'thing's village.

Greater opposition is manifested against the truth by the Karens themselves, and many of the Christians are suffering more from the Karens than from the Burmans. Families are divided, and villages are divided; so that it is not a difficult matter to determine who are friends of Christ and who are not. It is believed, also, that all the Christians are friendly to the English, and of course enemies to their country. De Poh, a young Karen assistant, who has been the most active and efficient in the conversion of his fellow countrymen to the truth, has become a complete "eye-sore" to the Burmans. They have sent in his name to the woongyee of Rangoon, as a dangerous man. What aggravates his case, is the fact of his having been in a Burman monastery three years, wearing the yellow cloth, and studying their sacred books—a candidate for the priesthood. Of course, the only safe way for him, at present, is to remain quiet at home till the storm passes by.

12. The men who called yesterday, came again to-day, bringing other strangers, who for the first time listened to the gospel. At evening De Poh came in, and confirmed the report of yesterday. He has lately been arraigned before the Burman ruler, questioned as to his principles, and threatened with death if he continued to worship Jesus Christ and still refused to join his friends in their heathenish superstitions. He is bold and independent, prudent withal, and deeply imbued with the spirit of the gospel.—To-day being the Sabbath, all the Karens from several different villages remained and attended worship, seventeen in all, some of whom had never before seen a Christian, and had never heard of the true God. Some listened with deep anxiety; others seemed neither to know nor care what was going on. Br. Simons preached in Burman.

13. To-day the Karens all returned to their homes. Two young men, who have been employed as assistants, have accompanied the Karens to Pantanau, to teach the poor people to read, and to preach the gospel. I hope to visit that place in a few weeks.

Oppression of Karen Christians—Excursion to Pegu—Pgwō Karens.

27. Karens came in from the jungles to-day, who informed me of the dreadful oppression under which the people are suffering. Taxes have been

levied upon the Karens, which they are unable to pay. It seems that a system of taxation has commenced under the present reign, hitherto unknown. Many of the Karens will be obliged to sell their children as slaves, to the Burmans, in order to procure the money.

Dec. 3. For the week, several have called from the jungles, who complain bitterly of their oppressions. To the Christians there is also another source of anxiety. Me Po, an old Karen chief, formerly of some note, is endeavoring to excite the Burman authorities to persecute the church. He is a noted robber and murderer, has sold one of his wives and two of his children into hopeless bondage, and is now gratifying his diabolical spirit by worrying the lambs of Christ. He has represented the Christians to the viceroy of Rangoon, as having forsaken all the customs of their ancestors, and the gods of the country. He says—"They worship a foreigner's God, listen to a foreign teacher, and believe his doctrines. Of course, they are alienated from the customs and religion of their ancestors, and from their government." The viceroy has ordered him to send him the name of every individual who worships the foreigner's God. He has returned to the jungle, and is now engaged in his work, sustained by the hope that he shall ingratiate himself into the favor of the viceroy, and obtain some reward, as the price of the sufferings and blood of his kindred and fellow-countrymen.

My heart bleeds for this oppressed flock of Christ. They have endeared themselves to me, not only by their kindness and attachment, but by their lovely Christian deportment, their steadfastness in the truth, and by the patience and fortitude with which they endure oppression.

6. Zong-a-naing. Arrived here this evening, two days from Rangoon. This is a Taling village, opposite old Pegu. Called on the head man, who is an Armenian, who appears to be friendly to our efforts. The people flocked around the boat at evening, saying, "Jesus Christ's teacher has come," and begged for books; but I have none to give them.

7. After two hours' walk over paddy fields, through mud and water, I arrived at a Karen village on the outskirts of an extensive plain, containing fifteen or twenty families. The children all stole away, like wild partridges, and the old men, by their anxious glances, seemed to say, "What does this white man

want here?" They soon learned my errand, and after some moments' conversation, agreed to assemble in the evening and listen to the gospel. At dusk they began to assemble; so that we very soon found the place too strait for us, and the poor old bamboo house began to give way under its burden. As many remained as was deemed prudent; others stood on the ground. They gave very good attention, and seemed to desire to know the truth and obey it. The services were closed at midnight by prayer and singing, in which they all united—the first prayer they ever heard offered to the true God. At first there was some little disturbance among the children, but soon all was quiet and solemn. I retired to rest, under a deeper sense than ever of the darkness of the heathen mind, and the impotency of human power; and yet with some desire to "sow the seed in the morning, and at evening not to withhold my hand."

8. In the morning, before leaving, several came in again to hear the gospel; among them a large number who were not in, last evening, and one of them foaming and raging at—he knew not what. He went on without opposition till his rage exhausted itself, after which he listened to the truth of God, which seemed to soften his heart. He followed us to the next village, about a mile distant, containing fifty families. We had scarcely entered a house, when he commenced repeating what he had heard, and went through, almost word for word, what he had heard in the morning. Soon he was missing. In an hour, perhaps, he returned, with an old man whom he had brought in from the village, saying, "Here, teacher, is an old man who wants to hear the gospel." He says he shall himself worship God, and return to his family, who live at some distance, and tell them to worship God too. At evening the people assembled, and listened to the truth, with apparent desire to understand. Among the number was an old woman bending under the weight of fourscore years. She appeared, however, indifferent to the truths of the gospel.

9. After spending most of the day in conversation with the people, I returned to my boat, wading a great distance through mud and water above my knees. I had concluded to visit other villages; but, on learning that the jungle fever was raging in most of them, I concluded to defer a visit for the

present, and return immediately to Rangoon. I left two young men to teach the people to read, and to preach the gospel. On my way down the river, I saw an old Karen, fishing by the side of the stream, and asked him where he lived. "Here," says he. I went on shore, and, after following a winding path through the high grass for some time, came to a cluster of villages. I soon perceived the people were P'gwo Karens, but as one of our number understood their dialect, I spake to them through an interpreter. Some laughed, some mocked, and others were serious. Soon a woman came up from a distant village, and, after listening a moment, said, "I have an old father at home who would like to hear this." I followed her to a village, a short distance, where she called the people together, and we all sat down on the ground, while I unfolded the mysteries of the gospel. Among the most interesting of the listeners was an intelligent woman, who seemed to grasp the truth, and receive it with gladness and amazement. Before I left them, they wanted to know how to worship God—how to fix their hands—in what position to place their bodies—whether to bow with their faces to the east, west, north or south—what to say, &c. &c. They wanted a book, although none of them could read, saying, they would worship that, because they *could see it*. I told them my story, commended them to God, and passed on. How little do they know of the darkness of the heathen mind, who have never undertaken to enlighten it!

11. Arrived at Rangoon this morning, at two o'clock. No further news as to the war question, so that I will venture another trip to the jungles.

13. Karens came in from the Maubee church to-day, who are to accompany me in my next excursion. Great opposition to the gospel, not only by the Burmans, but by the Karens themselves. The assistants have been puzzled with several rather curious questions by the objectors, such as the following:—"Where did Cain get his wife?" "Did a snake tempt Eve, or was it really the devil?" "You tell us the devil is in our hearts. Now I should like to know," says one, "how a snake can crawl into my heart, and I not know it?" "If the serpent was not to blame for tempting the woman, why did God curse him, and make him crawl on his belly?"

Excursion to Pantanau and vicinity—A village turning to God—Thirty-four baptized.

14. Left Rangoon this morning, for a new region.

15. While the tide was ebbing, went on shore and visited a Karen village. Spent several hours in conversation with the people, who gathered round us from curiosity. Not the least disposition was manifested to know the truth; not a single individual seemed to know or care anything about our message. One reason is, they are all drunkards, though they were all sober at this time. Br. Vinton and myself visited this village last year, and spent a night, but not the least trace of our footsteps is to be seen. This confirms the opinion, that it is in vain to think of converting the people by transient visits. Native assistants must be left, to mingle with the population, live with them, and instruct them.

16. About ten this morning, arrived at the point where Rangoon branch separates from the main body of the river. The Irawadi was before us, in all its grandeur and majesty. On its bosom are borne millions of benighted pagans, actively pursuing the commerce of life; "fit emblem of the tide of time," sweeping its millions onward to darkness and death.

Crossed the river, and came to a Karen village. The first house we entered, was a house of prayer. We found several Christians, some of whom I had previously seen in Rangoon. Very soon an old man came into the house, and almost his first words were, "Teacher, I want to be baptized!" Upon inquiry, I learned from the old man the following story:—"Two years ago, a Burman came along in a boat, and wanted to sell the old man two little books. As he could read Burmese, he purchased them for two large bunches of plantains. They proved to be, "The Ship of Grace" and "The Golden Balance," which the Burman probably received from missionaries. He read the books, and they told him about the great God. He was not satisfied. He had heard that the Karens at Maubee had received a "new religion." The old man made his way to Maubee, through the wilderness, exposed to wild beasts and robbers, obtained light, gave up all his former customs, embraced the gospel with all his heart, and for one year has been a faithful and consistent Christian, *with all his house*. He has been the

means of the conversion of several individuals in the vicinity.

17. Sabbath. Had worship in the morning and evening with the Christian families; but few others came in. Towards evening, went out into the village, and gathered a little group, but they all with one consent began to make excuse. The Karens are a peculiar people; they are either for or against, and that altogether. There are no neutrals. Were it not for an almighty agency accompanying the truth, I would close the book of God and retire in despair. I cannot but remark the difference between Christian and heathen families of children. In the former, all is quiet and order; no fears manifested at my approach, as in other families; but, on the contrary, the children cluster around, lay hold of my hands, sit down at my feet, and receive lessons in reading.

18. Left these good people this morning, and arrived at Pantanau at four, P. M., four days north-west from Rangoon. Here again, I was joyfully received by the friends of the missionaries' God. At evening, the people assembled, and listened to the parable, "Behold, a sower went forth to sow." There are but three individuals who are decided Christians, although many others have abandoned all their former customs, love the truth, keep the Sabbath, &c., but still think they have not new hearts. The people of the village are all anxious to learn to read. If I had a good assistant to leave here, no doubt many would embrace the truth.

19. The village which I especially designed to visit, being one day further on still, I left the people where I stopped last night, and arrived at this village towards evening. The people flocked together, "old men and children," to express their joy at my arrival. After some conversation, I asked them how many had embraced the Christian religion? "All," "All," "Every one of us," was answered from forty voices. We sung a hymn of praise to God. What cause of devout gratitude to the Great Head of the church, that in these wilds he is raising up a people to serve Him, and to perpetuate His glory on the earth. At evening the people assembled in the most convenient house in the village, and listened to the words of Christ to Nicodemus—"Ye must be born again." After prayer and singing, several came forward and asked for baptism. On inquiry, I learned that the first they heard of the gospel was four years ago,

from Burmese tracts, which they obtained from the Burmans. Some began to worship God from that time, but not having sufficient light, they still practised some of their former customs. Two years ago, some of the old men visited Maubee, obtained further instruction, and became more consistent in their religious life. Eight or nine months since, another deputation was sent to visit the Maubee church, learned to read, obtained books, and returned, and became missionaries to their neighbors. I have seen several of the old men in Rangoon, and two of the assistants have spent a few of the last months in these villages. For the last six months there has been a general "turning to the Lord," so that at present there are very few who are willing to acknowledge themselves heathen. After I had stated to them the prerequisites to baptism, many of them hesitated, saying, "We are not yet worthy." They dispersed at a late hour, with a promise of assembling at an early hour to-morrow.

20. Spent the day in the examination of those who had asked for baptism. At the setting of the sun we assembled on the banks of the Irawadi, where I baptized thirty-four, in obedience to the command of my Divine Master. The scene was still and deeply solemn. The banks were lined with an attentive group, who beheld the observance of this institution for the first time, and in silence. These mighty waters, which have hitherto only echoed the heathen's prayer and the songs of devils, have at length witnessed the baptismal vows of converted pagans! God Almighty grant that such scenes may follow in quick succession, till not a cottage shall be found, where there may not be seen an altar erected to the living God, and every canoe floating on the broad bosom of the Irawadi shall bear disciples of the Lord Jesus. After baptism, the people assembled for worship, and I repeated to them the words of the Savior,—“He that followeth me, shall not walk in darkness, but shall have the light of life.”

At a late hour of the night, I heard the voice of prayer and praise from many families in the village, till I fell asleep.

21. I had intended to make this village the extent of my present tour, not knowing but that the long-talked-of war may come before my return to Rangoon. But trusting in the good providence of God, which has hitherto been as a

cloudy pillar by day, and a pillar of fire by night, I will venture on. At a large village, three days west, there lives a Karen chief, who is the head of all the tribes in this region. He had heard something of the gospel, but is still a heathen in practice. Having heard that I intended to visit this region, he left word with the people, that if I came, I must certainly visit him at his own village. Perhaps he wishes to see me to gratify his curiosity. Perhaps, if I visit him, the word of God will enlighten his dark soul, and guide him to heaven. I consequently left this morning, and am to-day passing quietly down the river, the banks of which are lined with Pgwo Karen villages, which have hitherto heard nothing of the gospel. I intend to send to Tavoy for a Pgwo assistant and books, and try to do something for these people.

23. Arrived at the Karen chief's this evening, after three days' travel through the wilderness, with only here and there a Burman village, especially the two last days. The chief is an old man of 75, full of strength and of years, and hardened in sin. His eldest wife exhibits only the last glimmerings of reason—but few removes from idiocy. At evening a few, who had heard of my arrival, came in, but were as wild as the "mountain deer."

24. Sabbath. By 10 o'clock this morning, 70 or 80 had assembled for worship. Very good attention was given, and some appeared to be pricked in the heart. At 1 o'clock the morning assembly dispersed, and another company, of about the same number, came, who were detained in the morning. These listened till sunset. After these had left, other companies came flocking in from distant villages, many of whom had travelled all day without eating, fearing they should not arrive in time to see me. We had commenced singing a hymn, the people still flocking in, when the cry was heard—"The house is falling." It was not very strong, but I should think would contain 200 with safety. The people hastened out, spread a mat on the ground, in the open field, upon which I sat, and themselves gathered around and sat upon the ground. A few old men sat near, who would question when they did not understand. All around was the darkness and stillness of night. Not a cloud obscured the heavens, which were spread out over our heads as a beautifully bespangled curtain. In one hand I held a dimly burning taper—in the other the

word of God. The firmament on high showed God's handy work in the creation of the world—the bible in my hand taught the wonderful story of its redemption by Jesus Christ. Midnight had long since passed away ere the assembly dispersed, and then they withdrew reluctantly. May the good Lord of the harvest pour out his Spirit, and gather in many of these poor souls, and may they shine eternally in glory, the trophies of victorious grace.

25. Left this village this morning, on my return to Rangoon. Left a young man, who will teach school, and exhort the people to "take heed to the things they have heard, lest at any time they let them slip."

*Additional Baptisms—Pantanau Church
—Return to Rangoon.*

27. Arrived at the village where I had baptized, this evening at dusk. All who heard of my return assembled for worship.

28. Spent the morning in different families in religious conversation—the afternoon in examining candidates for baptism. At the close of the day assembled again by the water side, and baptized nine, who were thought proper candidates by the Christians—others are advised to wait for the present. Of the forty-three baptized in this village, all have been consistent in their religious life for more than six months. This Christian village, although one day west of the Burman town, Pantanau, will hereafter be known by the name of "Pantanau church," five days north-west of Rangoon.

29. Left this morning, and stopped for the night at a village opposite Pantanau, where there are a few Christians.

30. Arrived this evening at the village mentioned on the 16th, and spent the night with a Christian family.

31. Sabbath. The Christians came together in the morning for worship, after which I examined six who desired baptism. They were the old man who bought the books, his wife and son, and three of another family. We again recognized the last injunction of the Savior, "Go teach all nations, baptizing them," &c.

After the exercises of the day, I intended to go out into the highways and hedges, according to my usual custom; but I soon perceived it would be all in vain, the people were all drunk. They have just finished their rice harvest, and were enjoying the fruit of

their labors. I did not tell the Christians that some professors of religion in America make whiskey, and drink it too. With them, drinking whiskey is reckoned among the other customs of the devil, which they must reject, or be rejected by the church. Not a Christian in all the community would think of drinking ardent spirits sooner than of worshipping devils.

January 1, 1838. Left this Christian village this first morning of the new year, and spent the day in my boat, ruminating on the past, with now and then a glance to the future, "surveying the field of the Savior's future triumph."

The past year, to which I have but just said adieu, has been one, to us of this mission, of sad and solemn moment. Five of our little band are gone to the "land of the dead"—one family driven away by the hand of disease—the infant cause of Jesus in the Burman empire, for a while laid low. But, notwithstanding the sad aspects of the picture, there are some bright spots. The work of the Lord is going on among the Karens, and will go on, in spite of the Burmans and the devil.

2. Arrived at Rangoon—absent 20 days. The Karen, whom I left at Pegu, came in this evening. Several individuals, he says, have embraced the truth; others are inquiring—all anxious for schools.

Greece.

JOURNAL OF MR. LOVE.

(Continued from p. 203.)

Oppression and Slavery.

In the cities and large towns of Turkey, especially where there is a large Greek population, the political condition of the Greeks is tolerable. They have, in part, their own laws, and the amount of exactions to be paid to the government is more clearly defined, and more generally understood. In such places are also to be found enlightened and affluent men of the Greek nation, who, with others, have not in many cases been wanting in exertion to elevate the character and condition of their countrymen. As far as they have been successful, so far the Mussulman oppressor finds himself in contact with power, with which it is not so easy to cope. Cases of individual oppression, however, are not wanting, even

in those places, where the Greek is most free.

In the villages of Turkey, where the Greek population is small, and in country seats, the case is widely different. Neither learning nor affluence exists, to withstand the encroachments of the oppressor; and neither property, liberty, nor life, is sacred. The Greek here enjoys but few of the privileges which a gracious God has bestowed upon man. If he travels, he must obtain permission, and pay for it. And if he purposes to remove from the kingdom, the exactions are so great, that it is, frequently, beyond his power to meet them. If he passes a place where toll or duty is to be paid, his is frequently five or six times as large as that of other men. His industry, in every form, is taxed most exorbitantly, frequently to the amount of half, or two-thirds, of the gross gain. Then he must pay a tax on his person for his protection—a thing, indeed, which he by far too sparingly enjoys. Some of the taxes, as, for instance, the last mentioned, are required as a regular tribute to the porte, while most are the illegal exactions of local governors. I learned of cases where, upon some trifling pretence, the entire property of Greeks had been seized, while the sufferers were unable to obtain permission from the local authorities to go to Constantinople for the recovery of their rights.

The right of liberty is violated in Turkey not less than the right of property. Domestic slavery is extensive, and the condition of the slave is wretched in the *last degree*. Slaves in the south and western parts of Turkey, (and of other parts I am not well informed,) are Greeks. Many of them were children stolen or captured in the time of the Greek revolution. Hundreds were taken in this manner, at the fall of Missolonghi, a town on the opposite side of the gulf from Patras. Many of the slaves are, at the present time, gaining their liberty. Some are redeemed by their friends in Liberated Greece. Others, nearer the borders of the kingdom, effect their escape by flight. One of this last number, a lad about sixteen or seventeen years of age, on my return, was among the company of passengers from Vomitza to Missolonghi. On the morning I left Vomitza, the boat of a consul at Prevesa arrived before sunrise, with a young Greek female, who had been rescued from bondage the night before. Females compose a large majority of Turkish slaves.

I was informed that in many places in Turkey, parents never permit their daughters, after twelve years of age, to be seen alone from their dwelling, lest they be seized and dragged to the harem of some Turk. Cases of the kind are said to exist, where parents have lost their children, with no hope of ever beholding their faces more, while, at the same time, they had every reason to believe, that their children were confined in the harem of some monster in their own village. They are thus sometimes stolen at the tender age of eight or nine years.

I have already alluded, in general terms, to the condition of the Turkish slave. A single fact will serve to illustrate what numbers are called to endure and suffer. At Salonica, a slave was commanded to be the passive sufferer of the *most brutal of all vices*. The lad refused. And the master (the monster!) took up an axe, and struck him dead on the spot. I am told that, in Turkey, no investigation is taken of murder committed by the master on the person of his slave. This master is still a quiet inhabitant of Salonica.

Hitherto I have spoken of things in Turkey, affecting, more or less, the condition of the people in general;—hereafter, my remarks will be confined more to localities. I shall begin with

Salonica.

The population of Salonica it is difficult to state with exactitude. No census has been recently made, and those previously taken, cannot, from the state of things, be relied upon as accurate. The rayahs of Turkey, as I have already intimated, pay the sultan an annual poll tax. Hence it becomes at once a matter of interest with them, to represent their number less than it really is. If, when their number, in a given city, is forty thousand, they can report but thirty thousand for tax, the ten thousand is gained. For this reason both the Greeks and the Jews of Salonica not only state their number less than it really is, but they seize upon every occasion and circumstance to represent their population as diminishing. This, perhaps, should not be attributed entirely to an intention to deceive; for it is true that the population has, for some years, been fluctuating. The cessation of its land trade with Germany, and the destruction of the flourishing and wealthy capital of Ali Pacha, of Albania, deranged the

business of many, and caused more to seek a residence in other parts. The Greek revolution, and its political consequences, called many away. The plague, the last two years, is said to have found here ten thousand victims. (The half of that number, I think, would be nearer the truth.) From these facts, it is not wonderful that my inquiries were not unfrequently met with most contradictory statements. It is the opinion, however, of those at Salonica who are least interested in the statement, and who have had the best opportunities of being correctly informed, that the population of the town is, and has been for some time past, increasing. The commercial privileges lately granted them by the sultan, and the opening and increasing trade with other nations, especially with England, have given to business a new impulse, and there have not been wanting men to step in at every opening, in all the various departments of industry.*

Salonica must contain, at present, not far from twelve thousand families, or about sixty thousand souls. Of these, nearly one-half are Jews; one-fourth are Turks, exclusive of soldiers quartered in the city; one-fifth are Greeks. Of Dummehs, (three sects of a species of Mussulman Judaism,) there are about two or three thousand souls, and about two or three hundred Franks. The

* The following table will give, in Spanish dollars, the amounts, and the prices in part, of the exports and imports of Salonica, for the year 1837. It will be necessary to add 10 per cent. to the prices of imports, for customs, &c. The prices of exports are estimated on board, including all costs. The *oke* is two pounds and three-quarters, avoirdupois.

Imports.	Amounts in Sp. Dolls.	Price per oke.
Black Pepper,	£5,000	£0,27
Brazil Hides,	51,000	0,45
Coffee,	96,000	0,35
Cochineal,	12,000	6,00
Dye Woods,	15,000	
Fruit,	134,000	
Indigo,	21,000	6,35
Iron,	25,000	
Manufactures,	279,000	
Silk Stuffs,	3,000	
Soap,	72,000	
Sugar,	71,000	} 0,26 Wh. Hav. } 0,21 Brown.
Tins,	8,000	
Sundries,	11,000	
Total,	\$803,000	

Jews were driven thither many years since from Spain. Their domestic language is still a corrupt Spanish. Very many also speak the Greek, and many the Turkish. The Franks generally speak the Greek, making, with the Greeks themselves, at least one half of the population who understand the Greek language. The business men are chiefly Jews and Greeks. The former, I should think, have been the more successful. Many, nevertheless, are wealthy among the Greeks.

Steam navigation has opened between Salonica and Smyrna. A steamer plies weekly between the two places, *via* Dardanelles. Whether another will also run direct to Syra, seems now to be rather doubtful.

The climate of Salonica can scarcely be said to be salubrious, nor is it yet very unhealthy. Fever and ague, the most common disease, is very prevalent; so that rare is the instance that a foreigner escapes. It is not uncommon to have returns of it annually for years. It is usually, however, rather light than otherwise, in its form, and is never known of itself to terminate fatally. Gastric fevers also sometimes prevail in the autumn. The situation of the town I should hardly think to be unhealthy. The streets, wide for a Turkish city, are less filthy than if they were not paved; while their gradual slope towards the

sea, allows of their being washed in many parts by the rains. The city is well furnished with excellent water. I think its unhealthiness, therefore, is chiefly to be attributed to fasting and feasting—eating crude vegetables and unripe fruit, (a habit to which the people are particularly addicted,) and exposures to the evening air of summer and autumn. Westerly from the city, and about twenty minutes distant from its walls, is a delightful promenade—a grove of thrifty oaks. This, I fancy, proves an unprofitable pastime to many, towards the close of the day.

The winter of Salonica is what is termed in the Levant, severe; that is, the snow, which falls frequently in the winter months, remains upon the ground, ordinarily, from twelve to thirty-six hours; and ice, made during the night, sometimes does not melt away in the sun the following day. The wind which blows from the neighboring mountains, makes the *sensible* cold much greater than that indicated by the thermometer. The summers are not warmer than in New-England, and but little more protracted.

The plague which appeared in Salonica the last two years, was, in the summer of 1837, unusually severe. There were probably not less than five, six or perhaps seven thousand deaths. It was peculiarly mortal—but very few recovered; I am told, not more than five or six in a hundred. Among the Franks no case occurred. There is said to be little or no danger of an attack, if one keeps himself strictly under the regulations of house quarantine. This will not allow of the prosecution of any public business. The intercourse of a missionary with the people, in such times, would be, unless he were a physician, entirely cut off, except with a few intimate friends. In the summer of 1836, but few cases of the plague occurred. Previous to that year, it had not appeared at Salonica for twenty-two years. It is confidently hoped that the quarantine regulations of Turkey in Europe, just gone into operation, will afford an effectual barrier to its spread hereafter from Constantinople, if it does not succeed in eradicating it entirely from the kingdom. Expectations are the more sanguine, from the success which has attended quarantine in Syria, and indeed throughout the Levant.

The rayahs of Salonica are chiefly Jews and Greeks. The main features of their condition resemble, in general,

Exports.	Amounts in Sp. Dolls.	Price per bushel.	Price per pound.
Barley,	\$96,000	\$0,33	
Cotton Wool,	69,000		
Filberts,	21,000		0,03½
Indian Corn,	56,000		
Prunes,	3,000		0,02½
Raw Silk,	84,000		
Rye,	11,000		
Sheep and Lamb Skins,	21,000		
Sheep's Wool,	140,000		0,10
Staves,	42,000		
Timber,	34,000		
Wax & Honey,	5,000		
Wheat,	256,000	0,70	
Sundries,	16,000		
Total,	\$854,000		

The following are the number of arrivals of vessels at Salonica in the year 1837:

Austrian	15	Sardinian	10
English	11	Turkish	38
French	6	Sundry	5
Grecian	243		
Russian	2	Whole number	330

those of their brethren elsewhere. They have, however, some peculiarities.

The rayahs of Salonica (and I might also add the Turks,) are said to be, in general, a very peaceable people. It is well known that the Greeks of this city, in the time of the revolution, could not be induced to join the revolt. They are also very frank and affable. To this I can in some degree testify myself: I am happy also to add, that some of the Greeks, holding the sacred office, are said to sustain a good moral character, and interest themselves, in some degree, in at least the temporal welfare of their countrymen. This is true, I am told, of the archbishop. It has been said that he secretly disapproves of the patriarch's inflammatory circular of 1836, ordering the Modern Greek scriptures to be burned, &c. &c. He is a man of great influence and spiritual jurisdiction; has seven bishops under his control, and hundreds, perhaps, of the lower clergy.

The number of Greek ecclesiastics of Salonica, it was difficult to learn. There are, however, some sixteen or eighteen large Greek churches, and eight smaller ones. Some of the larger, I understand, are not occupied at present.

There is no school in Salonica for girls. A very few sometimes attend the boys' Lancasterian school, which at present contains two hundred scholars in all. This is the only Greek school in Salonica, and the privileges enjoyed in it are very inconsiderable.

There are two Catholic schools—one for boys exclusively, containing in the month of February seventeen scholars; the other has about the same number, and is for small children of both sexes. I found myself too busily employed while at Salonica, to make very particular inquiries respecting the Jews and Turks, except so far as those inquiries had reference to the condition also of the Greeks. I learned that the Turks had some children in their schools, and that the Jews in theirs had many; but that the condition of the schools is such, that the children learned little else than vice. Particularly so of the Turks. The instruction given to a few Jewish children in the French language, by some ladies, in domestic schools, was of a better character.

The Franks are chiefly Catholics; not more than eight or ten individuals of Protestant connection. They are English Episcopalians, and Swiss Cal-

vinists. Formerly there were more Protestants; but their generation has nearly passed away, and their children, in almost every case, have become united with the Greek church.

I was at Salonica ten days, during which time I had the pleasure of making the acquaintance of a number of the Franks, and some of the principal Greeks. I may say, if I except a few Catholics, and especially the two Catholic priests, that they all appeared very solicitous of my returning to their city for permanent residence, particularly for the sake of their children. The following letter which I received from * * * * at Salonica, will speak the sentiments of others in that too long-neglected city. It will be interesting also in other respects.

“Salonica, March 6, 1838.

“My dear sir,—My opinion relative to the probable results of a missionary establishment at Salonica, is what I have more than once stated, when similar inquiries have been made, viz. that establishments of the kind would be productive of the most beneficial Christian results; though I am, at the same time, under the impression, that the period is not yet opportune for expecting that the advancement of your Christian endeavors would be very rapid. Political intrigue is alert for the prohibition of the advancement of the Turkish Christian subjects towards civilization; and the movers of these intrigues know but too well that if instruction is given to the rayahs, or Turkish Christians, and Jews, that the power of their intrigue is lost, and Turkey itself becomes more consolidated. This remark refers more particularly to the rayahs of the Greek church. Should missionaries be sent to Salonica, the first care must be entirely directed towards the children of the resident Franks, whose morals are in a deplorable state. Should a year pass, or even more, in eradicating from their debauched minds all those pernicious ideas, which are now but too profusely sown, much, yea, much would be done; and I repeat “*much*,” for much Christian good would result. And, further, the missionaries would, in that short period, have given proofs of the purity of their lives, and the innocency of their intentions. This will have a most powerful effect. Thus, as I have said before, much good will be accomplished; for, by giving your first attention to the Frank children, you will at the same

time convince the little world of Salonica, of the iniquitous fallacy of all that may and will be said against you.

"Most of the English families here were formerly Protestants; but rather than not attend any church at all, they have all been drawn into the Greek church. This might not be amiss, if confined simply and purely to this motive. But, unhappily, ignorance allows of their throwing themselves entirely upon the mercy of an ignorant, bigoted and iniquitous priesthood. You know that I have, as yet, three young children, who are not, however, of an age to know what a church is. But, when they do arrive at that age, I shall prefer, and consider it more my duty, to confine them strictly to their religious duties under my own guidance, rather than permit them to be enticed by the pretty many-colored baubles of the externals of the Greek and Catholic churches, which, in my opinion, tend more to remove further from, than bring young minds to, a true knowledge of their duties to their God.

"Had I not been informed that the societies in America intended to send hither missionaries, it was my intention to exert every effort myself, and to endeavor to engage others to join me, to have some one sent out from England. You may from this, judge of my opinion of the importance of this as a missionary station.

"Consider my unhappy situation. I have been nearly nine years without witnessing a congregation of my church, and only once, during that period, have had an opportunity of taking the sacrament.

"That the Almighty may prosper your Christian endeavors, is the sincere prayer of
* * * *"

Adrianople.

While at Salonica, I had an opportunity of obtaining some information respecting Adrianople, which may be regarded as nearly accurate. The following summary may be stated here. Its population is as follows :

Turks, eight thousand families,	8000
Greeks, five thousand do.	5000
Armenians and Jews, two thousand families each,	4000

In all seventeen thousand families, 17000

which cannot be less than eighty-five thousand souls.

It has three hundred mosques, eleven

Greek churches, one bishop, and sixty priests; fourteen synagogues, two rabbies, and thirteen priests; one Armenian church, one bishop, and eleven priests.

The schools of Adrianople are, like those of Salonica, inadequate in every respect to the wants of the people, and of immoral tendency. A small school for Frank boys, forms the only exception to this last statement.

The climate is very salubrious. The extremes of heat and cold are a little greater than at Salonica. And the town being nearer Constantinople, has, for years past, been more frequently visited with the plague.

I made a cast of the expenses of living, both at Adrianople and Salonica, and from what data I could gather, I think that the cost at the former place would be fifteen per cent., and that of the latter, ten, less than at Patras. House-rent, in particular, is very cheap.

At Adrianople, there is no American consul. But, from the well-known and accustomed kindness of those gentlemen appointed to English consulates, in this region, I may venture to say, that a citizen of the United States, at Adrianople, would be favored with that protection which may be of service to him more particularly in Turkey, than in some of the other Mediterranean kingdoms. It may not be amiss here to say one word in respect to the

Personal safety of missionaries laboring in Turkey.

The Turk is almost always viewed in an unfavorable light. His faults are very prominent, and make a stronger impression on the mind of the traveler, than his virtues. The latter, therefore, are not unfrequently passed over in silence, while the former are set off in all the coloring of graphic delineation. If we contemplate the Turk in his relation to the Greek rayah, it must be confessed that his tender mercies are cruel. And why? Because he is unaffected by the glorious gospel of the blessed God, and swayed by the strongest impulses of self-love. Every interest of the two parties, political and religious, (if indeed they may be said to have a religious interest, apart from their political,) are diametrically opposed. The Greeks in Turkey in Europe, are a great body of people. The Turk knows full well, that nothing is wanting to his enemy, but the occasion and the effort well directed, and his

country is at once convulsed with revolution, and the high claim to Constantinople, as the metropolis of the imaginary Modern Greek empire, is realized. A Modern Greek seer has foretold the fall of Constantinople in the year 1840. The prophecy is in print, with a wide circulation, and regarded by thousands as inspiration. The Turk looks with alarm upon every indication of the rising power of his foe; and he knows no other way of policy, or safety, but to crush it. To me it is not wonderful, that a law should be found in Turkey, punishing with death the treason of passing from the allegiance of the False Prophet, to the standard of this Politico-Christian church.

But, to the subjects of other governments, I do not learn that the Turk is either uncivil or unkind. He seems to have no disposition to infringe upon their rights, civil or religious. The time of the janizary is passed by. That fearful body of men is no longer known in Turkey; and the stranger, instead of being called "infidel dog," is treated with a respect not ill becoming him to receive, even in a Christian land. At least, so I found it, and to the same fact I had ample testimony from others. It is, therefore, the Turkish vassal, and not the stranger, that suffers from the harshness of Turkish character.

One thing particularly contributing to this respect, I must not pass over in silence—I mean consular protection. A stranger, if he has placed himself under such a protection, is accountable, in his civil relations, to his consul, and *him only*, for all his conduct. This is a law which every body in Turkey seems to understand and regard. When such a protected person violates a law of the land, complaint is entered against him to his consul; whose business it is to take the individual and judge him, not according to Turkish law, but according to the laws of the country of which himself is the representative. This regulation is well adapted to secure for foreigners respect; and while, on the one hand, it protects the individual from every species of lawless violence, it allows him, on the other, the full enjoyment of the rights and immunities of his own country.

Encouragements to labor.

In conclusion, I may say, the facilities for extending missionary labor among the Greek rayahs of European Turkey, are greater than I had sup-

posed. That there are some adverse influences to be met, is apparent to all. But they are of such a nature, as by no means authorizes us to despair. Some forms of missionary labor can be more successfully prosecuted in Greece than in Turkey. But whether the missionary in Turkey would meet with less encouragement, on the whole, might perhaps be doubtful, and can be well determined only by experiment. I am ignorant of there being, at the present time, a single missionary making this experiment among the Greeks of European Turkey.

The patriarch's anathematizing circular of 1836, is likely to do less mischief than was at first apprehended. It is a source of encouragement, that he has done his worst, and that a door is still open for the distribution of the scriptures, and for other forms of direct missionary labor. I met with a number of Greeks in Turkey, who received the scriptures freely and thankfully, and laughed at the idea of being prohibited to read them.

It is an affecting truth that there are more than one million of Greeks in Turkey in Europe, the salvation of whose souls, so far as man can judge, is, in their present condition, put out of their power. To whom must they look for help? Most unquestionably to Christendom. Yes, fathers and brethren, they must sink down in eternal death, unless those redeemed by the precious blood of Christ, feel their obligations, deny themselves, and go forth bearing the glad tidings of life through Christ, to the repenting sinner. The scriptures must be distributed. The gospel must be plainly and faithfully exhibited to the consciences of the people. Tracts, illustrative of the first principles of religious truth, must be scattered abroad, and thousands of the poor and ignorant taught to read, and thousands of others still, to reflect—all this must be done, or the people will sink deeper and deeper in sin and misery, involving their condition in a gloom more and more impenetrable. I see no reason why all this may not be done now.

Many of the people, it is true, are hard-hearted and wicked. But the gospel will soften those hard hearts, and subdue that wickedness. It meets the condition of the monk in his cell, wallowing in his pollution, and of the robber in the mountains, his hand red with crime. Both are restored to society, and exalted to the glorious privi-

leges of the sons of God. The poor vassal, under his burdens, clasps the gospel to his bosom, and, though suffer he may in this world, yet he looks forward to heaven.

There are obstacles, however, to encounter. The people, and the priesthood particularly, ignorant of the things that belong to their peace, will throw many impediments in the way of those who love their souls. For this they are to be pitied indeed, but not neglected. It must be remembered, however, that not a few are groaning under their spiritual bondage. I once reproved a Greek for taking, in almost every sentence, Jehovah's name in vain. "Is that forbidden?" said he. I repeated the third commandment. "What can I do?" he exclaimed. "I cannot read, nor have I any one to read for me." "But do you not hear the commands of God read in the church?" "Yes, we have two commands read there," he replied—"the one, Thou shalt have no other gods before me; and the other, Thou shalt keep all the feasts of the year." This man was my guardian in quarantine. When I read to him the holy scriptures, or with broken language endeavored to illustrate and enforce them, or to supplicate a God of mercy, through the blessed Mediator, to pardon us sinners, his oft repeated expression was, "*Τι ρά ράω?*" [what can I do?]

In the mountains of Thessaly, I read to a man the fifty-first Psalm, and the agony of Christ in Gethsemane. As I read, he repeated the words after me, and when I had finished, with earnestness he inquired, "Where can I find those divine books written thus, in my own language?" and at the same time taking the New Testament in his hand, he asked, "Can you teach me to read to-night?" But can neither you nor your children read? I inquired. "No, for we have neither school nor teacher," he replied. But where are your priests? Have you no religious teachers, and cannot they teach you to read? He answered, "We have three priests, and a bishop; there are thirty Greek families in the town. The bishop reads in the church; and as for the priests, they will not teach our children, they are very bad men. In the summer, they are Klefts—in the winter, they come to town, and we have to give them bread." I gave him two Testaments, one for his bishop, and one for himself, at the same time receiving the promise that the book should be read to him and his household, as often

as any one, able to read, should come under his roof.

This generation of men is hastening to the judgment. Who will be accountable at the bar of Jehovah, for their ignorance of the gospel?

We see nothing to hinder one from presenting truth to the conscience of the Greeks with all plainness. It is the course we have adopted in our feeble beginnings, and thus far we have met with nothing discouraging. I do not remember having met with a single instance, hitherto, where the truth has been received with unkindness. On the contrary, it has frequently been not without effect.

A young man of feeble health was accustomed, about the beginning of the year, to spend two or three hours with us daily, in order to read and understand the scriptures. His language frequently was, "My mind is anxious; I want for my soul the peace which God gives." We knew he was accustomed to pray daily. He received the truth with great readiness. Sometimes, after a verse had been explained, he would seem to start as from a dream with the exclamation, "Does it mean so?" We, however, gained no evidence that he became truly pious; though he manifested uncommon sincerity, and when, after having protracted his inquiries three or four hours, he would bid us good evening, it was usually accompanied with the expression, repeated with emphasis—"I thank you, sir, *I thank you.*" At the same time, the warm grasp of his hand evinced that he felt for us no ordinary degree of friendship.

About the time I left for Turkey, this young man also went to Peireus, for his health, and when I returned, I heard of him there sick, and with an oppression of mind bordering on insanity. We were anxiously awaiting his return to Patras, when, a few days since, the news arrived that he had gone to eternity. He used to say to me that he thought he should not get well; but he did not understand, it seems, that his disease was particularly dangerous, until he was past speaking, and a few hours only before his death. What, therefore, were his feelings, in his last hours, we are unable to know. An incident has occurred, by which we know that he took with him from Patras a New Testament.

Another young man is now reading scripture with us an hour and a half or two hours daily. He is the most inter-

resting case we have had. Whether our hopes in him are raised to be blasted, our heavenly Father knows.

I say, therefore, one has no reason to despair, in addressing solemnly and affectionately, to the consciences of this people, the *truth*, as it is revealed in the scriptures.

Influence of the press—Wayland's Moral Science.

Mr. Love next enters upon a series of observations tending to show the important influence to be exerted by the press, in the regeneration of Greece, and the superior advantages of employing native presses rather than missionary. There is a number of native Greek presses in different parts of the country, and though, formerly, only one of them would receive the work of missionaries, all are now desirous to do it. And while it can be done by them at a great saving of time, and labor, and money to the mission, works issued from native presses are likely to meet with the more favor, and to secure a wider circulation among the people. In regard to the publication of the "Elements of Moral Science," now in course of translation by Dr. Maniake, a distinguished native scholar, Mr. L. writes as follows:—

We do not design that it shall go to press, until it is purely and truly in the Modern Greek dialect. The question, however, whether its subject and original manner are adapted to the condition of the people, needs to be considered.

The original illustrations may be understood by a child. As many as are not adapted to the people of Greece, we design to alter.

The book, (I mean particularly the abridgement,) is not designed to theorize. It appears to me to be a plain and simple illustration of right and wrong in human actions, bringing to light the relations of man to man, and of man to God, and showing the consequences of obeying and violating the obligations arising from these relations. The following are some of the excellencies of the book, which for the moment occur to my mind. 1. The nature of Piety and Morality, and the distinction between them. 2. Individual Responsibility. 3. Parental and Filial Relations and Obligations. 4. On Lying. 5. The fearful condition of being, under which God has placed us. 6. The nature of God's Law. 7. Institution and design of the Sabbath, and our duties therefrom. 8. Nature and design of Prayer. 9. Im-

portance of the Holy Scriptures. 10. Honesty. Now, upon all these subjects men in Greece have no proper nor adequate ideas.

But will the book get a reading? This is a question which should also be considered.

The book will probably be used in the various mission schools of the country, for there is no other of the kind in the language. Rev. Mr. Hildner, of Syra, spoke very favorably of the design. Rev. Mr. Lowndes, of Corfu, is School Inspector General of the Ionian Islands. His influence Dr. M. hopes to enlist in the distribution of the work.

Dr. M. is one of the school committee for Patras, and will use his influence for its immediate introduction into the schools of the town. * * * is spoken of at Athens, as had in contemplation for the office of Director of Schools throughout Greece. He says, if he ever fills that office, he will put that book at once into every Hellenic school in the kingdom. Still it is not good to put confidence in princes.

These are some of the considerations which lead us to think, that Wayland's Moral Science Abridged, translated into the Modern Greek language, will be productive of good. The difficulty in making people understand that they are sinners, increases in the ratio of their misapprehension of their moral relations and obligations. This difficulty cannot be easily conceived of by those who have never lifted up their voices in the dark places of the earth. It is a sentiment universally manifested, "Wherein have we so much sinned against God?" The moral teaching of the land all goes to confound light and darkness, right and wrong, and to blot out all distinction between them. This Moral Philosophy, put into the hands of the youth, under circumstances (if it be adopted in schools,) where they must understand it, will, it seems to me, interpose to arrest some of these downward tendencies. I mean, if it be attended with the blessing of God; for I would not for a moment be understood to refer to *any means as effective*, apart from the influences of the Holy Spirit. I know that it is not exactly that *form* of truth which God particularly honors to the salvation of the soul. This is the preaching of Jesus Christ, and him crucified. The Philosophy may precede the most spiritual teaching, I think, without any detriment, and in connection with such truth it may become eminently blessed

West Africa.

COMMUNICATION OF MR. MYLNE.

Since Mr. Mylne's arrival in this country, his health has gradually improved, but does not appear to be sufficiently re-established to render it expedient for him to return to Africa the present season. It is hoped that he will be enabled to resume his labors in the mission, on the opening of the spring. The following communication to the Board is under date of July, 1838.

Plea for an increase of missionaries—Climate of the country.

The encouraging state of the African mission at the present time, will, it is hoped, induce the churches to afford more amply the means of extending its operations, and warrant the Board to increase the number of laborers in this field.

To us, who have been laboring in Western Africa, it has been demonstrated, that the evangelization of the heathen there, is just as practicable as that of many other heathen tribes. True, there are many difficulties, &c., arising from their barbarous and degraded condition; nor can it be concealed, that many of those who have gone as missionaries to this field, have sunk, in rapid succession, into a premature grave. Still, this, in many instances, might be accounted for, at least in a measure, on other principles than the insalubrity of the climate.

The climate of the western coast of Africa, is, indeed, unfavorable to life, and, with regard to foreigners, does, in all probability, shorten the period of human existence—more especially of white persons. But, *as it is*, even a *white* person, with a pretty good constitution, and a moderate share of prudence, may live a number of years, and do much good; although, of course, subject to more suffering than in a healthy climate.

As the country becomes more cultivated, the salubrity of the climate is increased. Within three years there is, I think, considerable improvement in this respect.

From the accounts we have heard of the interior, we think it must be more healthy, even now, than the sea-board. Of this fact we fully intended to satisfy ourselves before this time, by personal observation; but in the providence of God, we have hitherto been prevented.

New missionary fields;—The Veys—Kroo Cetra—Pessey tribe—Beachmen, &c.

There are several points which it might be well to keep in view, as missionary stations, to be occupied as soon as practicable.

I. The station occupied by the Board about nine or ten years ago, at Grand Cape Mount, fifty or sixty miles north from Monrovia. This place is recommended by those who have resided there for some time, (brethren H. Teage and John Revey,) as being a healthy location.

It is in the country of the Veys, who seem to be an inquisitive and ingenious people, anxious to obtain instruction. Br. J. Revey was employed here about the year 1828-9, as a school-teacher, &c. I have understood from br. Revey, that he considered the location eligible, and the prospects encouraging; and it was only the want of support that induced him to abandon the field. Several of the heathen at this station were hopefully converted to God, and became members of the Baptist church at Monrovia. Some of them, I understand, are still living here, but for years they have had no one to instruct or watch over them; and is it to be wondered at, if with the little information they had, and the many temptations with which they are constantly surrounded, they should have sadly backslidden from God, or returned again, in a great measure, to heathenism?—though we would hope better things.

This tribe, I am told, have a method of writing, invented by themselves, by means of which they communicate with each other; but whether they have written any books, I have not been informed. The language seems to be more flowing and copious than the Basa. It is my impression, from accounts received, that the Mahometans are spreading their tenets with great zeal, south of the Great Desert, and have come almost as far as Liberia. I presume, that for the fragments of knowledge they have received, and the desire for instruction they manifest, beyond that of their neighbors, the Deys, this tribe are indebted to the Mandingoes, who are generally Mahometans. And it is altogether probable, that their false system will soon be established among the Veys, if Christians do not make a special and speedy effort to give them a better. It seems to me that if the Board had the men and the means, now is the best opportunity we may ever have, to give these people the

word of life, and a religion that will prepare them for heaven. The experiment might be made on a small scale, at the first; and it should be made by one who had been previously acclimated, if possible, as he would be at a distance from his brethren, from whom he might receive assistance in sickness. I cannot help thinking, that this might be a prosperous and interesting station; and feel anxious that the Board should consider the subject, and as soon as practicable, re-occupy this field. It might not only stem the tide of Mahometanism, in a measure, but produce a reaction, that might be felt among the numerous tribes to the north and east.

Contiguous to this tribe, on the south and east, are the Deys, the Goras, and the Condas; the latter called "King Boatswain's people," who seem to be favorable to receiving instruction.

II. *Kroo Cettra*. The country of the Kroos lies on the sea-board, about half way between Edina and Cape Palmas, and appears to be pretty healthy.

These people are the most athletic I have ever seen in any country. One would suppose that there was not a feeble person in their tribe. Their general character corresponds in a good degree with their appearance. They are active, industrious and energetic, compared with all the other tribes that I have seen, and look down with contempt upon their puny neighbors, while they exult in the consciousness of their own superior strength and courage.

They have had more intercourse with civilized society than any other tribe on the coast, at least south of Sierra Leone.

They sometimes leave their native country, for a number of years, for the purpose of making money, and may be found grouped together in small settlements along the coast, at favorable points for finding employment or trade, frequently near an American or European settlement, where they are employed in delivering and loading vessels that trade on the coast. They are constantly employed for this purpose in preference to the other tribes, on account of their superior muscular and mental energy, as well as their more intimate acquaintance with the sea, &c. They are also employed in doing the most laborious work in the colonies, for which they receive, in general, more pay than others. After an exile of three or four years, they return from their peregrinations, laden with all kinds of lumber, stowed away in trunks, boxes, &c. This, the reward of their in-

dustry for years, is shared by all who had remained behind; so that one is nearly as poor in a few hours after he lands, as when he left home. In consequence of their frequent intercourse with civilized people, they have adopted many of the habits of the latter, and have themselves become half civilized.

I am informed that they keep Sabbath as a holy day, resting from their usual labors, putting on the best dress they can furnish, and spending the day in visiting and pastime; but I presume this is not general.

Some of them, who have lived for years in the British and American colonies, have learned to read and write a little; and if I should say that many are waiting to receive instruction, I do not know that I should use too strong language. They can appreciate its value better than most of the other tribes, from the circumstances before mentioned. An additional reason for instructing them as soon as possible, is, that, if once under the influence of right principles, they will be energetic and influential in doing good to others. Although they have a distinct language of their own, yet many of them can speak the Basa, and, I presume, other languages on the coast, as well as converse pretty well in English; and if the Lord should be pleased to convert a number of them, and they were properly trained, they would make efficient missionaries.

Br. John Day has a great attachment to this people, and has more of their confidence, perhaps, than any other man in the colony. He proposed preaching on Sabbaths to a number of them, located in a small town, between two and three miles from Edina, but has been prevented by ill health and other causes. If the Board had the means, and thought proper to locate a station at Cettra Kroo, br. Day could do much good among them. May the Lord open the way, in his holy and wise providence, for the salvation of this interesting people.

III. The Pessey tribe, located towards the interior from the Basas, perhaps eighty or one hundred miles from the sea-board. These are not equal in number, I should think, to the Basa tribe, and judging from the words I have collected, their language is quite different.

They seem to be rather an ingenious, industrious people. They are called *bushmen* by those who live near the beach, and are frequently taken by

them and sold as slaves. Perhaps a great part of the slaves sold on this section of the coast, are of this tribe. The beachmen (as the natives next the sea are proud to style themselves,) will not allow the others to pass through their territory, to sell their produce in the colonies. It must all pass through their hands. And they take good care to get an enormous profit, giving the poor people in the interior almost nothing for their articles of export. I am informed that, three or four days' walk back in the interior, the fields are quite in a superior state of cultivation, the houses better constructed, the atmosphere more salubrious, and the cattle larger and more numerous, than towards the sea-board. Of the correctness of the latter part of the statement we have ample proof, in the numbers of cattle brought to the colony from the interior. This might be an important station in many respects, and if the above statement is correct, its salubrity would be none of the least recommendations. I think it altogether probable, that the most flourishing stations of the Board, in Africa, may yet be in the interior, where American and European influence has not reached. On the coast, the natives are constantly engaged in trading with all sorts of characters, and become initiated into every kind of roguery and mischief. Their little trade engrosses their minds, pretty much as the concerns of speculators in America do theirs, and neither class feel disposed to attend to so trivial a subject as religion; but in the interior there is less of this trading, &c.

At Sinoo, the location of the colony of the Mississippi Society, there is an opening for a teacher and a preacher; and the present governor, Mr. Finley, informed me, that he was authorized to give \$100 to a teacher, to be located there, for the instruction of the natives and colonists. But hitherto he has been unsuccessful in his endeavors to find a person who was qualified to teach, although he offered, I believe, \$300 to some of the colonists.

In conclusion, Mr. M. remarks on the prospective influence of the colonies in the neighborhood, on the success of missionary operations among the natives; shewing that it will probably be of a mixed character, and varying necessarily according to the prevalence or decline of religion and morals among themselves. Opposition is specially anticipated from the native *grigris*, and from slave-dealers.

Recent Intelligence from Siam.

Death of Mrs. Jones.

By letters just received from the missionaries at Bangkok, we learn the afflictive intelligence of the decease of Mrs. Jones, wife of Rev. J. T. Jones, of the Siam mission. She died at Bangkok, on the 28th of March last, of Spasmodic Cholera, after a short but painful illness of twelve hours. A few particulars of the dying scene are given in the following extract of a letter from Mr. Davenport. Having spoken of their immediate resort to the means of checking the disease, and of the indefatigable exertions of Dr. Bradley, missionary of the A. B. C. F. M., Mr. D. says,—

But the complaint was evidently advancing, and taking a firmer hold of the system—beyond the reach of medicine to affect it. About twelve hours was sister J. the subject of violent pain. But, as it approached towards the third hour of the afternoon, the symptoms premonitory of death appeared. At this juncture, the patient seemed no longer excited by the power of the disease—and after a few gentle breathings all was over, and the spirit had departed.

Amidst her sufferings, our departed friend was enabled to look to Him in whom she trusted for salvation, and to commit her children to the protection of God and her surviving companion. She took leave of the family, saying to one and another of the attendants, “Remember my instructions—believe in Christ—and you will meet me in heaven;” and to the native nurse, in Siamese, “I am not afraid to die.” At her request, a short time before her departure, we united in prayer around her dying couch.

Referring to the loss which their already reduced number and the cause of missions had sustained in her removal, Mr. D. proceeds to give the following brief testimony of her usefulness during the few years of her missionary service:—

Notwithstanding a feeble constitution, and almost constant indisposition, Mrs. Jones had made considerable progress in the Siamese language—had prepared several books in the same—and had written out a dictionary of several thousand words. Her knowledge of the Burmese language also made her an instrument of doing good

to souls, even in Bangkok. She had been in the habit of visiting a Burmese village below our residence, and had communicated the gospel to many of the females there—several of whom have given good evidence of faith in Christ, and one or two have died in the hope of the gospel, looking for a glorious immortality.

It was observed by one or two of our sisters, who had the privilege of listening to her prayers and remarks at the female prayer-meetings, that, "during the period immediately preceding her last illness, she appeared to be growing more spiritually minded." She was no doubt ripening for a more exalted state—into which we firmly believe she has now entered. May we endeavor to imitate her example of diligence and faithfulness in her Lord's service.

Her body now lies beside the dust of two of her dear babes, and two more are left motherless by this sudden and unexpected event. We all feel the loss we have sustained, and deeply sympathize with our dear brother, who has thus been bereft and made desolate. Yet he seems to be peculiarly sustained, and to regard the event as the act of an all-wise and tender Father.

A communication has also been received from Mr. Jones, written soon after the event, from which we indulge ourselves in making the following extract:—

With zeal, piety, intelligence, and energy of no ordinary character, Mrs. J. undertook much, prayed much, accomplished much; *how* much, eternity alone will reveal. Some saved from heathenism, no doubt through her instrumentality, have already gone to heaven. Others, who profess to be disciples of Christ through her teaching, yet remain, and many are they who will not soon forget her warnings and expostulations. She has left several writings in Siamese, which will instruct future generations. Amid continual weakness and suffering, she persevered and accomplished what she undertook. I must not enlarge upon her character; she has fulfilled her course, and gone to glory. I am desolate, in a land of desolation; my children are motherless, when most they need a mother; and the heathen are deprived of her efforts for their good, just as their full energies were ready to operate upon them. What their loss is, or mine, or my children's, earth cannot tell; 'tis not expressible by any emphasis of human

language; so neither is her gain. But my God hath done it, and HE is good in what he gives, and in what he denies. I would love him more, and serve him better. My children I commend to God, and can trust them in his care; but the poor heathen, the benighted, the perishing heathen, what shall become of them? Christian fathers and brothers, what shall become of them? I beg not simply for missionaries, but for the mission of the Spirit, whom all Christians can contribute to send. Pray for me, for my motherless children, and oh, pray for the Christless heathen.

Under a later date, (April 12,) Mr. Jones has forwarded a set of resolutions, drawn up by Mrs. J. for her private use, the excellence of which, while it renders an undesigned tribute to her worth, entitles them to general perusal and observance. Mr. J. says, in regard to them,—

My dear wife was a person who resolved cautiously, but her resolutions were most vigorously and perseveringly fulfilled. Hence you may see a delineation of her feelings and life, drawn by her own hand, in the enclosed memorandum, which I found folded up in Doddridge's Rise and Progress, which work she was using for daily devotional reading. She read it the evening before she died, page 168, Am. Tr. Soc's. edition.

Resolutions for 1838, to be read over every night and morning.

- 1st. Make no unnecessary complaints regarding indisposition of body, or vexations from others. "In your patience possess ye your souls."
- 2d. Never show anger or vexation to my children or servants, or any one. "Let all bitterness, and wrath, and anger be put away from you."
- 3d. Never be impatient of interruption. "Charity suffereth long and is kind."
- 4th. Speak of the faults of none unnecessarily. Put the best possible construction on the conduct and remarks of others, noticing what is good in them, and keeping in mind my own infirmities. "Speak evil of no man." "Charity thinketh no evil." "Each esteeming other better than himself."
- 5th. Avoid unprofitable conversation. "For every idle word which men shall speak, they shall give account thereof in the day of judgment."

6th. Put down wandering thoughts.

“God looketh on the heart.”

7th. Quench every rising wish for human approbation. “Seek the honor which cometh from God only.”

Domestic.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Twenty-ninth Annual Report embraces many topics of common interest to the friends of missions. Subjects of a practical nature were assigned to various committees, and the reports embrace the results of much experience. A few brief extracts follow, the first of which is particularly deserving the attention of candidates for missionary appointments, as well as of pastors and others who encourage or recommend them. We hope it will secure a careful perusal from all our readers.

Qualifications of Missionaries.

In the early history of the missionary enterprise, when few candidates for the gospel ministry thought of consecration to the work as a question of personal duty, the number who offered themselves for the service of Christ among the heathen was so small, that there was little opportunity of selection in making appointments. Then, too, the work was so novel, the principles indicating a call to it were so little discussed or understood, so little was known of its practical details, it was supposed to involve so much of personal sacrifice, privation, exposure and suffering, that, where its stern realities were not concealed by the romantic hues of an excited imagination, an intelligent determination to engage in it implied, in most cases, an intellectual vigor, a moral courage and firmness, and a Christian self-denial and self-devotion, rarely found, except in combination with all the important elements of missionary character.

But within a few years, missionary information has been very widely diffused, and corresponding interest in the work happily awakened. The missionary character of the evangelical ministry, and the duty of all aspirants to it to examine the claims of the foreign field to their personal services, are commonly acknowledged. The rapid increase of means and facilities of intercommunication of different and distant parts of the world, have brought unevangelized nations to our doors. The number of missionaries who have gone out, their correspondence with many in every part of our country, their frequent visits to their native lands, and the regular and systematic plans of missionary operation, extending

even to its minute details, have stripped the whole subject of that air of imposing greatness and difficulty, and that obscure awe, which hung over it. To multitudes it now seems a familiar and every day business. One effect of this change has been to let down, in the minds of many, the standard of qualification, and to lead some to offer themselves to the work, and others to encourage such offers, and to give testimonials of fitness; and recommendations to missionary societies, with far less prayerful solicitude, cautious inquiry, and deep sense of responsibility, than were common at an earlier period. Friends of the cause have formed and patronized plans for bringing young men into the work, by a shorter course and a less thorough preparation than was once deemed indispensable. In some places, it has been a common sentiment, that good men, whose talents and attainments are such as to promise a very moderate amount of usefulness at home, may do very well to go to the heathen. Those to whom young men look for counsel as to their future labors, seem sometimes to have felt as if they ought not to use any other language than that of encouragement, to any who were desirous of entering the foreign field, unless God had endowed them with such gifts and graces that they were likely to be eminently acceptable and useful, if they remained in their native land. It has been thought strange that the Prudential Committee and the officers of the Board should hesitate about the propriety of sending abroad those whom want of health, or of mental discipline or vigor, or eccentricities of character, rendered quite unfit to fill important stations at home.

Until recently, the number of candidates for missionary service rapidly increased; but it is believed the average standard of qualification gradually declined. While funds were abundant in proportion to laborers, the inducements to dispense with a severe scrutiny of the fitness of applicants for appointment, were stronger than they now are. But, in our present circumstances, it seems very evident that great care should be exercised in making appointments, and not less care on the part of the pastors, teachers, and friends of young men, in encouraging them to offer themselves, and in giving them testimonials and recommendations. Experience has shown, that the difficulties to be overcome, and the energies required in the successful promulgation of the gospel among the heathen, though different in some respects, are not less than they were supposed to be when the first missionaries gave themselves to the work. The Board have deliberately adopted the principle, that it should be the great object of their missions to prepare in every land, natives, who, by the blessing of God, may become teachers and preachers of the gospel to their countrymen.

Our brethren, while they strive according to the grace bestowed on them, to save adult heathen, by preaching to them the glad tidings, are to labor specially among the young, and, by preparing religious tracts and translations of the word of God, and forming and conducting schools and seminaries of a high order, to aim at laying deep and broad the foundations of a Christian literature, a Christian ministry, and Christian institutions of every kind, that shall bless, in all coming generations, the people for whom they toil. The bare statement of this plan shows the importance of eminent gifts and graces in the men who are to execute it. The best mental discipline, the richest stores of knowledge, the soundest judgment, the most steady, systematic, and persevering diligence, and the highest attainments in faith, hope, and love, may find ample scope in such a work. It is a mistake, to suppose that the best Sabbath school teachers, office-bearers, and preachers of the gospel in the churches, are too good for our foreign missions.

Brethren must there labor in close and constant union. And to their harmonious co-operation with each other, great humility, meekness, gentleness, frankness and mutual forbearance are indispensable. They must patiently pursue their work amidst great discouragement, and often with little apparent success; and they need great firmness, constancy, and cheerful confidence in God. Many a good man, who might be useful at home, is quite unfit to meet the trials and grapple with the difficulties of such a work. If sent abroad, there is danger lest he sink into despondency, or give way to impatience, or become suspicious of his brethren, and thus worse than useless. Experience has shown that firm health, and a good constitution, can hardly be overrated as qualifications for missionary life. This is a matter of special importance in female assistants. Yet it seems often to be almost overlooked by those most nearly concerned. Our missions have suffered more from the failure of health among the laborers, than from any other cause; and such failures, in many cases, have been owing to some early defect of constitution, or to seeds of disease sown in their native land. The whole history of our missions demonstrates, that their ultimate success depends far more, humanly speaking, on the qualifications of those who form them, than on the number of laborers. A few men eminently holy, and devoted to their work, with vigorous minds, well disciplined and richly stored with useful knowledge, discreet and judicious in their plans and measures, full of esteem and affection for each other, and of compassionate kindness for the perishing heathen, accustomed to steady, patient toil, and with physical constitutions capable of sustaining it, will, by the blessing of God,

accomplish far more in training up native laborers, and guiding them in their work, exerting an extensive and commanding influence over the people among whom they dwell, and preparing the way for great and blessed changes in the manners, habits, and institutions of unevangelized men, than a multitude who do not rise above mediocrity in these respects, or of whom some are very deficient in any of them.

A committee, to whom the above document was referred, subsequently reported the following resolutions, which were adopted by the Board.

Resolved, As the settled conviction of this Board, that no one should be sent forth as a laborer under their direction, who is deficient in his qualifications as expressed in the communication of the Prudential Committee.

Resolved, That it is the solemn duty of the Prudential Committee to exercise the utmost caution, not to accept any one as a missionary, who does not, in their best judgment, after careful inquiry, and close examination, possess the requisite qualifications.

Resolved, That pastors, and others, who give testimonials in favor of those who offer themselves as candidates to the Board, be desired to be very deliberate and impartial, discriminating and particular, in furnishing such testimonials, as deeply sensible that on them is resting a very peculiar responsibility.

Resolved, That those who contemplate the work of missions as their employment, be reminded and advised not to decide hastily on such a momentous concern to themselves, and to vast numbers of present and future generations. Let them feel the danger of being influenced by wrong motives, and of engaging in a work for which they are not fitted and prepared, and let them be well satisfied that they are called and accepted of the Lord Jesus Christ to preach the gospel among the heathen, or to be helpers in the great and good work.

Return of Missionaries.

The following is an abstract of the returns and deaths of missionaries in the service of the Board, and was designed to throw light on the question, whether, and how far, it was necessary to modify a resolution, passed at the last preceding meeting of the Board, "that it should not be deemed proper for any missionary, or assistant missionary, to visit the United States, except by invitation or permission first received from the Prudential Committee." It will be recollected, that according to the *Summary* given in our last number, p. 294, the Board have now in their

employ 358 missionary laborers sent from this country. The period embraced in the abstract below, it will be noted, is 29 years.

Since the Board has commenced its missions, there have been forty-five deaths abroad of missionaries, male, and female.

Of the deaths—

Thirteen have been of consumption: of these, ten would have rather lost than gained, by coming home, and the rest could not have come.

Twenty-nine have been of fever, cholera, dysentery, and other unexpected and rapid diseases, which made a return impossible.

Of the three remaining cases, one was paralysis, one an organic affection, which change of climate could not have affected, and the other the liver complaint. This last was at Bombay, and might, perhaps, have been mitigated by a seasonable return.

No one appears, therefore, to have died for want of *opportunity* to return; for the case of liver complaint was in a mission where, since 1821, the members have taken the liberty to return, with medical advice, and the mere consent of the mission.

There have been fifty-three *returns*—

Twenty-five from the Sandwich Islands,

Fourteen from the Mahratta mission,

Six from the Mediterranean mission,

Five from missions in the Indian Archipelago,

Two from Ceylon, and

One from South Africa.

Of these, eleven returned after receiving permission from the Committee, thirty-three with merely the consent of their missions, and nine without either. No one of the nine came on account of health. Thirty-one of the fifty-three came either on account of their own health, or that of their companions; and nineteen of these took a dismissal, and did not go back again. Only five of the remaining twelve have actually gone back. Three-fourths of those who have returned may be regarded as returned finally, and not again to resume their missionary labors.

In none of the cases, except at the Sandwich Islands and Bombay, would it have been seriously inconvenient to have waited to hear from the Prudential Committee. In only one of the cases, (except in those missions,) and that a recent one, was a speedy resort to a cool climate necessary; and in that case, the individual had on other accounts requested permission to return, and would have received it in two or three months. With a single exception, therefore, the only cases in which it seems to have been desirable that the sick missionary should have been at liberty to return

with the consent of his mission merely, and without waiting for permission from the Committee, have been in the *Sandwich Islands* and *Mahratta* missions. The rule, construed in its most rigid sense, would have occasioned no serious inconvenience in any of the other missions. And the *Mahratta* missionaries, in point of fact, would have found it easy to obtain voyages to Singapore or Cape Town. At Cape Town, if it proved to be expedient to return to the mission, they might have written by way of England, to the Committee, and received a speedy answer. South Africa has one of the best climates in the world.

The General Conference of the Wesleyan Methodists of Great Britain, after having been many years engaged in foreign missions, adopted, in the year 1825, the following resolution:—

“*It is resolved*, That every missionary who shall, in future, return home, without the consent of the Missionary Committee, except in cases of *extreme danger*, through sickness, shall be considered as having thereby excluded himself from our connection.” This rule appears to be still in force.

The Church Missionary Society of Great Britain, which has conducted its affairs with great wisdom, revised its laws at its twelfth annual meeting, which was in the year 1812. The following regulation then appears for the first time, and is believed never to have been repealed, viz.—

“The missionaries who go out under the direction of the Society, shall be allowed to visit home, permission having been previously obtained from the General Committee.”

Subordination of Missions.

One of the missions of the Board having adopted certain resolutions affecting the question of the duty of the Prudential Committee and of the Board to regulate the expenses of the missions, a series of resolutions was reported, of which we subjoin the following:

“That both as a right and a duty, it unquestionably belongs to the Prudential Committee, under the supervision of the Board, to regulate the expenses of every mission and of every missionary; that this principle is clearly implied in the standing rules of the Board, and that the uniform practice has been in accordance with it, ever since the commencement of our foreign missions; that the Board deem this principle of vital importance in the prosecution of missions: and that it cannot be overlooked or neglected, without opening the door for great irregularities and embarrassments in their pecuniary concerns, and thus forfeiting the confidence of the public.”



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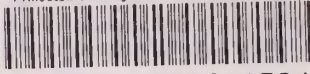
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